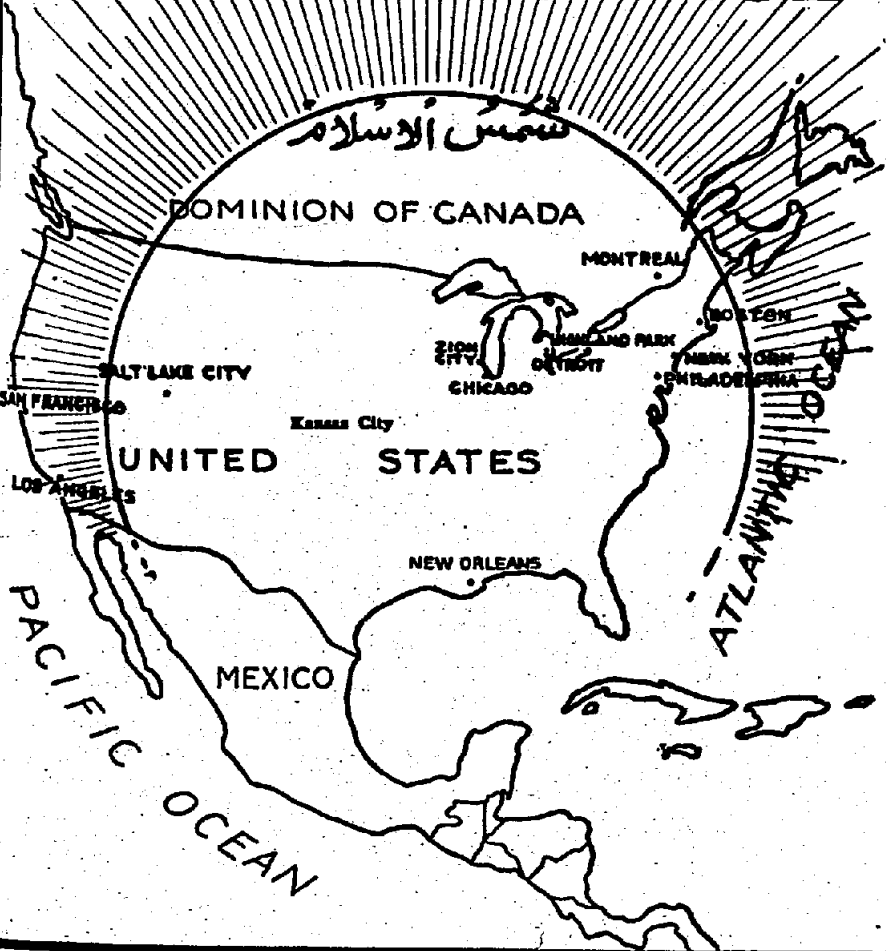


لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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**ISLAM BRINGS LIGHT TO THE
DARK CONTINENT**



**A Group of Ahmadiyya Moslems in Nigeria,
W. Africa**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الدِّينَ عِنْدَ اللَّهِ الْاِسْلَامُ

A Passage From The Holy Quran

O ye who believe be strict in observing justice, and be witnesses for Allah, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allah is more regardful of them both than you are. Therefore follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ
لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنْ
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۚ فَلَا تَتَّبِعُوا
الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوَّا أَوْ نَعَضُوا فَقَالَ اللَّهُ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

O ye who believe! believe in Allah and His Messenger, and in the book which He has revealed before it. And whoso disbelieves in Allah and His angels, and His Books, and His messengers, and the Last Day, has surely strayed far away.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي
نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ
يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ۝

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Nu'man ibn Bashir said, I heard the Messenger of Allah say, "What is lawful is manifest and what is unlawful is also manifest and between these two are doubtful things which many people do not know. So whoever guards himself against the doubtful things, he guards his religion and his honor, and whoever falls into doubtful things is like the herdsman who grazes his cattle on the borders of a reserve—he is likely to enter it. Know that every king has a reserve and know that the reserve of Allah in His land is what He has forbidden. Know that in the body there is a bit of flesh; when it is sound the whole body is sound and when it is corrupt the whole body is corrupt. Know it is the heart." (Bukhari)

Anas said, that the Prophet said:

"None of you has faith unless I am dearer to him than his father and his son and all mankind." (Bukhari)

Anas reported from the Prophet that he said:

"None of you has faith unless he loves for his brother what he loves for himself." (Bukhari)

Aisha Reported that the Holy Prophet entered upon her and with her was a woman. He asked, "Who is this?" Aisha said, she is such and such a one; and began to speak of her prayers. He said:

"Enough: only that is binding on you which you are able to do; Allah does not get tired but you get tired; and the condition dearest to Him is that in which the person perseveres." (Bukhari)

Excerpts From the Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi 1835-1908

My Teachings

That God is the God of all the world Who revealed His Word to me, Who showed mighty signs for me, and sent me as the Promised Messiah in this age. Besides Him, there is no other God, neither on earth nor in heavens. Blessed is he who believes in such a God, for he shall be happy. Woe to him who does not believe, for he shall be forsaken and his days shall end in grief. I have received the revelation of my God which is brighter than the sun. I have seen Him and known Him that He is the God of the whole world and there is none besides Him. What a powerful and supporting God that I have found, what an Owner of mighty wonders that I have seen! The truth is that there is nothing impossible with the Mighty God but He does not do that which is against His Book and promise. Therefore you when you pray, be not faint-hearted like the ignorant *naichries* who have limited the laws of nature to their own narrow circle of imperfect reason and understanding which is not testified to by the Book of God. These are rejected by God for the weakness of their faith, and their prayers shall never be accepted. They are blind and not seeing, dead and not living. They set against God laws framed by themselves and set limits to His unlimited powers. They look upon God as weak and shall be dealt with according to the weakness of their faith. But thou, when thou standest up for prayer, shouldst be certain that thy God is powerful over all. Then shall thy prayers be accepted and thou shalt see the wonders of the power of God which I have seen. My witness is not of hearsay but of actual sight. If a person does not consider God as powerful over everything, how can his prayers be accepted and how can he have the courage to pray to God for deliverance, which he deems to be against

the laws of nature, from afflictions and adversities. But thou blessed man, be not thou so weak of faith. Thy God is the Omnipotent Being who has hung innumerable stars without any pillars to rest upon, and who has created heaven and earth out of nothing. Dost thou suspect that He shall not be able to help thee in thy difficulties? Nay, but thy own mistrust shall deprive thee. Almighty God is never weak, but His Holy Word teaches us with regard to His laws of prayer, that out of His infinite mercy, He deals with the supplicants like a friend. Sometimes He does not enforce His own will but accepts the prayer of the supplicator as is indicated in His saying "Ask and I shall give," and sometimes He executes His own will and requires the supplicator to submit to it as He says:

"Verily We shall try you with somewhat of fear and hunger." This He does that He may elevate the certainty and knowledge of a person when his prayer is listened to, and that again by making His servant submit to His will, He may grant him the honor of His pleasure, elevate his dignity and promote him in the path of guidance by thus loving Him.

In short, our God has innumerable wonders but shows them only for those who are His in faith and sincerity. He does not display them to those who have no faith in His wondrous might and are not His faithful servants. Woe to him who is still ignorant of the fact that he has a God Who has power over every thing. My God is my paradise; in my God have I my highest bliss for I have seen Him and found that He possesses every beauty. This is a wealth to be possessed though one's self may be lost in gaining it, and a jewel to be bought though one's self may be extinguished in getting it. All ye that lack this blessing, run to this fountain for it shall quench your thirst. It is the fountain of life and shall save you from destruction. Ah! what should I do and how should I impress these glad tidings upon the hearts of the people! With what trumpets should I declare the Wonderfulness and Might of God on every inhabited corner of the earth that all men may hear it! What remedy should I apply that their ears may be opened to my voice!

If you will be God's people, know it for certain that He shall be your God. You shall be sleeping and God shall be awake for you. You shall be negligent of the enemy and God shall see him and frustrate his evil plans. You are not yet aware what power belongs to your God. Had you known it, no day would have ever found you grieving for this world. If any one has vast treasures in his possessions, will he weep and cry or commit suicide for the loss of a farthing? If you had been aware of the rich treasure that your God will perform all things for you and that He will be your refuge in every distress, you would not have been mad after the world. Your God is a precious treasure; set great store by Him for He can assist you in every step that you may take. Without God you are nothing and your means and plans are useless. Do not imitate other peoples who have put their whole trust in earthly means. Like the serpent that eats dust, they eat the dust of earthly means, and like the dogs and vultures which fall upon a rotten carcass they are tearing a carrion with their teeth. They are removed farthest off from God. They worship men and eat swine and drink wine like water. For their excessive trust in earthly means and ceasing to pray to God for help, they are dead. The heavenly spirit has quitted them as a pigeon quits its nest and takes flight. Their interior is infected with the leprosy of world-worship which has consumed them from within.

I do not forbid you to have recourse to the means which are necessary to attain to an end, but I forbid you from becoming slaves to the means, from trusting in them alone and forgetting God who provides the means. Had you an eye, you would have seen that beside God all is naught. You cannot stretch out your arm, nor withdraw it but with His permission. He who is spiritually dead would laugh at it, but his death would have been better for him than his laughter. Beware that you do not imitate other people because they have made a certain progress in this world, and follow in their footsteps to attain a similar success. Hear and understand that they are quite ignorant of and utter strangers to that God who calls you to Himself. But what is their God? Only a weak human being; and, therefore, they are left in their remissness. I

do not prohibit you from having a business or occupation; but do not follow them who consider this world as the goal of all their aims and desires. Be continually praying to God to grant you power and ability in the execution of all your affairs whether temporal or religious. But let not your prayers be empty words uttered by your lips alone, but let them be sincere supplications proceeding from the heart. Let it be your sincere belief that every blessing descends from heaven. There is no righteousness in you unless when you face any difficulty or undertake a business, you close the doors of all material resources and humbly throw yourselves down at the threshold of God, asking for His grace to deliver you from the difficulty, or help you in your undertaking. Then shall the holy spirit assist you and an unknown way shall be opened for you. Have mercy on your souls and follow not those who have severed all their connections with God, and given themselves wholly to material resources so much so that they cannot utter the words, "if it please God," to seek strength from God. May God open your eyes so that you may be able to see that your God is the pillar of all your plans. If the pillar falls, will the roof remain? It would not only fall itself, but also cause the loss of many lives. In like manner, your plans can never succeed without the assistance of God. If you do not seek the assistance of God and make it the guiding rule of your life, you shall never succeed, and your days will end in grief.

Do not imagine that my words are not true because other people have seen prosperity, although they know not the God who is your perfect and powerful God. They are led into temptation for forsaking God. When a person forsakes God and takes delight in the lusts and luxuries of this world and is desirous of its riches, he is tempted by having all these doors opened to him, whereas the door of religion is shut upon him and he is quite denuded of his spirituality, and when overtaken by death while involved in his worldly entanglements, he is cast into an eternal hell. Sometimes, however, he is tempted by the wreck of all his worldly schemes. But the former temptation is more dangerous than the latter because it makes a man vain, though both classes are under the wrath of God.

ISLAM GIVES A NEW WORLD ORDER

by

Hazrat Khalifatul Masih II

Head of the Ahmadiyya Movement in Islam

(Continued)

Even if the whole world were to join Ahmadiyyat, still the Promised Messiah's demand would be that those who are true believers and desire to win the pleasure and approbation of God and to inherit His Paradise should hand over from 1/10th to 1/3rd of their properties for the achievement of the ideals laid down by Islam. By this process a substantial portion of all private properties will be acquired for national purposes and without any coercion or violence the Islâmic centre will in the course of a generation obtain control over 1/10th to 1/3rd of all private properties and this fund could be devoted to the service of mankind. Nor must it be forgotten that this system is not confined only to one generation. Each succeeding generation is required to make similar sacrifices. The system being based upon the desire of those who wish to win the pleasure of God would apply to succeeding generations as much as to the present one. The second, third, and fourth generations will similarly go on handing over substantial portions of their properties to the centre, and in the course of three or four generations the greater part of private property will be placed at the disposal of the centre. Assuming that the Movement were to spread over the whole of the world and to comprise the whole of mankind, the inevitable consequence of this system will be that within a few generations people will have handed over the whole of their property voluntarily and with pleasure, to be devoted towards social ends. As under this system individual initiative and enterprise will have been safeguarded, people will all the time go on acquiring fresh property for themselves and their children and out of this property again they will voluntarily surrender from 1/10th to 1/3rd for social objects, and this process will go on repeating

itself and will at each stage augment the social resources. Let me illustrate this by a simple example. Assume that a man has only \$100 and he bequeaths $1/5$ th of it to the centre. When he dies \$20 will be contributed to the fund and \$80 will be given to his heir. If in turn his heir bequeaths $1/5$ th, \$16 more will go on his death to the fund and \$64 will go to his heir and in the course of 3 or 4 generations the greater part of this original amount will be transferred to the national fund. Far from necessitating the oppression and bloodshed which have accompanied the Bolshevik revolution, this system, if it were to be widely accepted, will bring about the desired revolution without any bloodshed or disorder. On the contrary, poverty will disappear, goodwill and affection will be promoted between the classes and, without damaging individual initiative and enterprise, the greater part of property will be transferred to the national fund.

Again this system will not be confined to any particular country or nation but being of a religious character will be universal. The socialists of England are naturally keen on a system, the benefits of which are confined to England. The Russian communists prefer a system which works to the advantage of Russia. But Ahmadiyyat is a religion and invites Russia, Germany, England, America, Holland, China and Japan equally to participate in this New Order. The funds collected by this means will not be spent in any one country, but will be devoted to the relief of poverty and distress all over the world.

In short, all these secular movements support and strengthen nationalism, but the Promised Messiah (on whom be peace) has devised a system which tends to promote universal brotherhood. At present in Russia, a Russian is forced to give up his surplus for the benefit of other Russians, but under this system an Indian voluntarily contributes for the benefit of the whole of mankind, and the same applies to an Egyptian or a Syrian. This is a marked distinction between the New Orders which these secular movements are seeking to promote and the New Order based on Islamic principles.

Under the Russian system people were deprived of their properties by force. Many of them left Russia and began to agitate against the new order of things in that country. They felt no glow of pleasure or satisfaction after they had given up their properties to help the poor. When a Russian was deprived of his property he did not rejoice but went home in great distress and told his people that a tyrannical government had dispossed him of his property. But under this New Order a peasant who owns, say, 10 acres of land and provides in his will that one or two or three acres out of it shall go to the national fund, does not grieve as if he had suffered a loss, but goes to his brother next day in great joy and asks to be congratulated, for he has been able to persuade himself to make this provision by his will in order to win the pleasure of God. In other words, making this provision for the poor causes him no distress or regret, but is something which affords him intense pleasure and he hopes that others connected with him will be able to do the same, so that in turn he may be able to congratulate them. When he informs his wife of what he has done, she does not curse the people who deprive her family of a portion of its property, but experiences a wave of emotion in which joy and envy are mixed. She looks at her husband with a kind of longing in her eyes and says, "God has enabled you to do this, but I own no property of my own and cannot make such a will. Will you not transfer some of your property to me so that I also may participate in this scheme?" and she continues to use all her powers of persuasion till her husband agrees to let her have a portion of his property so that she too can make a will in respect of it. In this way out of a further portion of the property, $1/10$ th or $1/8$ th or $1/6$ th is bequeathed in favour of the common funds. When the son comes home and hears that his father and his mother have both made such a will, he begins to feel melancholy and says to his father, "May God spare you for long years to us! I have no property of my own. How shall I contrive to make this easy bargain to win God's pleasure. If you will let me have a portion of your property I too could do what you have done." If the father is very fond of him, he lets him too have a portion of his property, thinking that in the end the property has to pass to the son. The son makes a will in respect of it, and thus another portion of the prop-

erty is set aside for the national fund.' If the father is not to be easily persuaded, the son nevertheless makes a will that he will pay a certain portion of his income during his lifetime to the national fund and that if he should die possessed of any property the national fund would succeed to whatever portion he may specify. In other words, it means that when his father dies and he succeeds to the family property, the 'will' will operate in respect of it along with any property that he may himself acquire, and in this way yet another portion of the original property passes to the national fund.

We observe daily that when the State imposes a tax, those who are made to pay the tax feel oppressed and those who go free experience relief. The rich are annoyed that they will now have to pay more to the State, and the poor are happy that a little more of the wealth of the rich will be employed for their benefit. In our system it is the other way about. When the system was first instituted it applied only to properties and thus affected the propertied classes only, but those for whose benefit the system was instituted felt no elation at the thought that the property-owning members of the community were to be taxed for their sake. On the other hand, they felt distressed on the ground that they were not allowed to participate in this system, the reward of which was God's pleasure and paradise. They approached the Promised Messiah (on whom be peace) and requested him to devise some means by which they also should be allowed to participate in the system. Eventually, under divine direction he permitted them to contribute specified portions of their income for the same purpose. So that though in the beginning the system applied only to properties, at the request of those who owned no property it was extended to incomes, and thus a portion of current incomes as well as property began to flow into the common funds.

In short, the foundations of the New Order were not laid in Russia in 1910 or in any other country nor will they be laid in future after the present war. As a matter of fact the New Order which is designed to bring comfort and prosperity to every human being and to safeguard true religion was founded in 1905. The world is in need of no other New Order. This New Order is not based upon coercion or violence but upon affection and goodwill. It preserves the self-respect of man, fosters intellectual progress and promotes individual enterprise.

CONTRADICTIONS IN THE NEW TESTAMENT

There are contradictions in the Gospel accounts and such contradictions prove that the Gospels do not constitute a revelation of God or that human interference has changed the original revelation out of all recognition. Any ordinary author possessing an ordinary measure of consistency will not allow contradictions in what he writes. How then can we tolerate contradictions in a Book of God? We give here some examples:

(i) With regard to the birth of Jesus, we find from Matthew (1:1-22) and Luke (1:32-33) that the Messiah was to be one of ordinary human beings. Only, he was to be called son of God. From the Gospel of John (1:1), however, we find that the Messiah is the word which was ever with God and was, in fact, God, so that all have been made out of him.

(ii) From Matthew (3:13-17), Mark (1:9-12) and Luke (3:21,22 and 4:1) it appears that Jesus received baptism from John and after receiving baptism from him, he left him at once or on the same day. But in the Gospel of John there is no mention of any baptism and the meeting between Jesus and John is said to have lasted two days.

(iii) From John (1:19-44) it appears that Jesus after remaining with John and his disciples for a few days went straight to Galilee. But from Matthew (4:1), Mark (1:12) and Luke (4:1), it appears that Jesus, after receiving baptism from John, went to the woods to have a trial of strength with Satan, and remained there for 40 days.

(iv) From John (1:35-51) it appears that, soon after meeting John, Jesus made two of John's disciples, one Andrew and the other unnamed, his own disciples and on the way to Galilee he made Simon Peter and Nathanael his disciples. But from Matthew (4:12-22), Mark (1:12-20) and Luke (4:14-15; 5:1-11) it appears that, after meeting John and remaining for 40 days in the woods Jesus fasted, and on hearing of the imprisonment of John went to Galilee, and preached there in many places and for many days, and beside the lake at Galilee he admitted Simon Peter, Andrew, John and James as his disciples. That is to say, the place where, according to the Gospel of John, these persons were admitted as his disciples by Jesus is not the place where, according to the other Gospels, the admission of these disciples took place. The time also at which the admission took place according to John is not the time given by the other Gospels. The other Gospels put the time about two months later.

(v) In John (4:3 and 43-45) we are given to understand that the native place of Jesus was Judaea, and that Jesus, believing that a Prophet is not honoured in his native place, left it for Galilee where he was much honored. But, in contradiction to this, in Matthew (13:54-58), Luke (4:24) and Mark (6:4) we are told that the native place of Jesus was not Judaea but Galilee. Not honoured in Galilee, he said, no Prophet had been honoured in his own place.

(vi) In John (3:22-26 and 4:1-3) we are told that even before John was put in prison, Jesus had started preaching his Message and baptizing people. But in Matthew (4:12-17) and Mark (1:14-15), we are told that Jesus started preaching after John's imprisonment.

(vii) According to Luke (3:23) Joseph, the husband of Mary, was the son of Heli; but according to Matthew (1:16) he was the son of Jacob.

(viii) According to Luke (3:31) Jesus descended from David through Nathan but Matthew (1:6) traces the ancestry of Jesus through Nathan's brother, Solomon the King.

(ix) In the genealogy given by Matthew we have from Joseph to Abraham 41 persons, but in the genealogy given by Luke we have 56 persons. Besides this, the names also in the two genealogies do not correspond.

(x) In Luke (24:50-51) we are told that Jesus was carried up into heaven at Bethany. But in The Acts (1:12) we read that the ascension took place on a mount called Olivet.

(xi) Luke (24:21-29, 36 and 51) says that on the day on which Jesus rose from the dead, or the night following, he ascended to the sky. But in The Acts (1:3) we read that Jesus ascended to the sky 40 days after he rose from dead.

(xii) In Matthew (10:10) we read that Jesus told his disciples to provide "nor scrip for your journey, neither two coats, neither shoes nor yet staves", but Mark (6:8-9) says that Jesus told his disciples that they should take nothing for their journey save a staff only. Mark, however, admits that Jesus ordered the disciples to be shod with sandals. From this it appears that according to Matthew, Jesus forbade the wearing even of shoes and the carrying of staves but according to Mark the disciples had orders to carry staves and to wear shoes.

AN AMERICAN JOURNALIST LOOKS AT PAKISTAN

"May Alter the Fate of the Orient"

"In population, Pakistan is the world's sixth largest nation, and second only to the new India among the dominions of the British Commonwealth. Ranking as the greatest Moslem power, it stands as the eastern flank of an Islamic world that stretches across Arabia and North Africa clear to the Atlantic. Russia looms directly north of it, and on the west it neighbors Persia, whose oil resources are a blue chip in the high poker of power politics Three fourths of its inhabitants are Moslems, a fact which is the sole example in modern times of a state founded on religion, almost alone, as it claims to nationality."

"Some Hindu leaders still insist that Pakistan is 'an economic and political monstrosity that cannot last.' Here on the spot today I am astonished more by the burgeoning reality of it, recognized by most of major powers An entire new paraphernalia of nationalism has sprung up with frightening rapidity. Here is a complete, prefabricated state, erected according to standardized formula: its own modern army and sizable navy, indoctrinated to fight for its, 'Moslem father-land,' under the green banner with white crescent and star, singing its Quaid-I-Azam Hymn, with a government duplicating all the bureaucracy of India—everything from its own green-uniformed frontier guards down to a woman's volunteer corps and Pakistan boy scouts."

"Pakistan is economically a feasible state, and more nearly self-sufficient than India. It has one advantage of priceless importance, an adequate food supply. The Indian Union must import food or millions

would starve. But even in this year's chaos there will be a big wheat surplus in Pakistan, which normally also produces more than enough rice for everyone. Although Pakistan covers only about 15 per cent of the land area of old India and includes less than 20 per cent of its former population, it accounts for 40 per cent of the subcontinent's total wheat crop, a third of its rice crop and a third of its cotton. Pakistan's East Bengal also grows more than 70 per cent of the world's supply of jute, an export crop worth \$20,000,000 last year."

"On one hand, Pakistan cultivates intimate relations with the Moslem world, . . . on the other, Pakistan seeks close economic co-operation with all the commonwealth powers and the United States."

"Many observers here are inclined to think that it may prove to be the more advanced of the two dominions, (India and Pakistan, Ed.) with a government operating more in the interests of the underdog. . . . I was impressed to hear from one of the most objective Indians I have met, a Parsi businessman who has spent his life in Karachi, "People who say that Pakistan has no political basis overlook the fact that Islam itself is a democratic ideology with strong binding power. People have begun working here, without any caste quarrels. Pakistan will be unified as a national state before India, where social problems are far more difficult to solve by democratic means."

"Prefabricated that state may have been, but now it is a mansion filled with men generating growing power, which may alter the fate of Middle East and the Orient in quite important ways. It would be a grave mistake to underestimate it or to refuse to Pakistan the friendship and technical aid which its more progressed people expect from the United States."

Edgar Snow, in *Saturday Evening Post*. July 17, 1948.

U. S. GOVERNMENT'S ROLE IN THE CREATION OF ZIONIST STATE

"The partition of Palestine, as decided by the United Nations on a feverish Saturday session at Lake Success, November 29, 1947, was accomplished largely by American efforts. . . . In her attempt to wrest a large part of Palestine from Islam for the sake of Zionism, America appears to have undertaken what Christian Europe attempted during the Middle Ages through the Crusades—and failed to accomplish after several hundred years of bloodshed."

"Negotiations lagged during the formation of the United Nations. Once it was organized, the new British-American Committee on Palestine, unable to come to any agreement, turned its problem over to that organization. At once America took the initiative. . . . It was the American State Department that inspired most of the details of the plan and gave it the final imprimatur. It was Herschel V. Johnson, furthermore, American delegate to the United Nations, who helped largely to steer its passage. At the time when the measure was to be presented in the General Assembly, all the Americans there were busy with their politics as schoolboys at a class election. They lacked a few votes necessary for the adoption of the plan."

"The situation was desperate. To gain time for electioneering, Herschel Johnson, Warren Austin, and other Americans won a postponement of the question. Johnson made two speeches in one day pleading for a large majority to vote. He and his collaborators worked in corridor corners and on the backstairs. They rejoiced when Siam was disqualified because of a change of government in that country. They persuaded Haiti and the Philippines to return to their side. They brought Belgium, the Netherlands, and New Zealand into the fold. They courted France, which remained doubtful to the very end."

"In brief, it has been America—and America almost exclusively—which has fostered Zionist agitation. It was America that pushed the partition resolution through the United Nations. It was America that supervised the details of partition and gave the Zionists the better share of the deal. And it is America who will have to send American boys to fight in Palestine for a foreign state, artificially created, against people who have never done us harm."

John E. Uhler, in *The Catholic World*, March, 1948.

"CHURCH-WILFUL VIOLATOR OF MINORITY RIGHTS"

Only when men feel they must obey God rather than man is there a firm basis for resisting the tyranny of political community. The Church has final resources here which the state cannot violate with impunity, and the only state which the Church can accept is one which recognizes the sacredness of individual rights.

Yet the Church today is the greatest offender of this principle. It sets itself up as final judge of the rights of the individual. Particularly in the field of education, the Church has been guilty of wilful violation of the rights of minorities. It is this attitude which creates real problems for the recovery of democracy in most of Europe today, particularly in those countries where the anti-religious democratic tendencies have always been strong (Germany, France, and Italy). The violation of human rights (particularly minority rights) by the Lutheran and Catholic majorities in some sections feeds the hostility of the left-wing totalitarians, and weakens the position of those who sincerely seek to discover the middle way between totalitarianisms of the right and the left. On the other hand, the fanaticism of Marxists contributes to the fear of the religious supporters of democracy that no compromise is possible with the radical wing.

The Review of Religion, January 1948

SOCIAL AND ECONOMIC SYSTEMS OF NON-ISLAMIC RELIGIONS

What are the social and economic systems which the religions other than Islam desire to see established in the world?

JUDAISM

For this purpose let us start with Judaism. The system advocated by Judaism is purely racial. There is nothing universal in it. For instance, Judaism teaches that the descendants of Israel alone are the chosen of God and that the rest of mankind were created to serve them. If followers of this religion obtain a position of domination in the world, tyranny is bound to increase rather than decline. Again Judaism forbids a Jew lending to another Jew on interest (Deut. 23:19-20; Lev. 25:35-37) but leaves him at liberty to lend on usury to others. Now, if the lending of money on interest is evil, why is this evil prohibited when the debtor is a Jew and permitted in the case of a Gentile debtor? The reason is that Judaism is a purely racial faith and permits in the case of Gentiles what it does not countenance in the case of Jews. If this faith were to prevail, it is obvious that it will impose levies upon Gentiles and distribute the proceeds thereof among the Jews. Similarly Judaism encourages the spending of money for the relief of poverty and other charitable purposes but restricts its application to the Jews alone. Under the Jewish Government, therefore, the benefit of all such expenditure will go to the Jews alone. Again Judaism does not prohibit slavery, though it prohibits a Jew being made a slave permanently. That is to say, a Jew should not ordinarily be reduced to the position of a slave, but if he should happen to be one, this should only be temporary. This

is secured by the ordinance that all Jewish slaves should be set at liberty every seventh year (Deut. 15:12; Exod. 21:2). If a Jewish slave is purchased immediately after the expiry of one year of these septennial cycles, he would be free after seven years. If he is purchased after the expiry of one year from the commencement of a new cycle, he will obtain his liberty after six years and so on. (Lev. 25:39-46). That is to say, the maximum period during which a Jew can remain in slavery is seven years. The rest of mankind may be reduced to perpetual slavery, but with this Judaism has no concern.

JUDAISM'S TREATMENT TO OTHER NATIONS

Judaism also lays down very harsh conditions which must be imposed upon nations opposed to it:

"When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thine hands thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations" (Deut. 20: 10-15). This is with regard to foreign countries. With regard to the land of Canaan which was the promised land the injunction is still more stringent. "But of the cities of these people which the Lord thy God doth give thee for an inheritance thou shalt save alive nothing that breatheth" (Deut. 20:16).

This is the social and economic system prescribed by Judaism. If Judaism were to prevail every male Gentile would be put to the sword and their women and children reduced to slavery. Not only Christian men, women and children resident in the land of Canaan but even horses, donkeys, dogs, cats, snakes, and lizards in the land must all be killed. For, the injunction is to kill everything that breathes. Under this system the Jews may obtain some relief but other nations will be utterly destroyed.

CHRISTIANITY

"LAW is a CURSE"

The message of Christianity is that the Law is a Curse. If the Law is a curse then all that it ordains or prohibits must also be a curse. Christianity no doubt preaches love but Christian nations decline to act upon that teaching. If they had taken this teaching to heart, Europe should have presented a spectacle of perfect peace and not one of constant conflict and wars. Christianity—having declared the Law to be a curse—cannot put forward any definite programme. For, whatever the programme, it will be a part of the Law and hence a curse. Its enforcement will bring no relief to mankind but will only increase their misery. Christian nations appear to believe that Divine Law, however brief and simple, is a curse, but laws made by man, however complex, are a blessing. The result is that for want of anything better, whatever a successful and dominant Christian nation strives after is described as the Christian Ideal, whatever philosophy may at any time be in the ascendant is called Christian Philosophy and whichever social system becomes prevalent or popular is called the Christian System. If at any time Great Britain is predominant it is the victory of Christian Socialism. If Germany comes to the fore it also is the victory of Christian Socialism and if the United States of America win the race for ascendancy it equally is the triumph of Christian Socialism. Christianity is thus the ally of the successful and the victorious, so that whatever system becomes preva-

lent, it means the spread of Christian civilization. At one time, for instance, the prohibition of divorce was a characteristic of Christianity. To-day divorce is dearly prized among the Protestant nations. Their faith is thus like a wax model which may be moulded into any desired shape; there is no danger of its breaking apart. Christianity as a religion, therefore, never had and never will have a programme.

HINDUISM

DOCTRINE OF KARMA

The Hindu religion by inculcating the doctrines of Karma and Transmigration of Souls has completely barred the door of peace and progress upon mankind. Having regard to these doctrines it is impossible to set up any new system designed to abolish the discrimination resulting from the unequal distribution of wealth. Once it is believed that a person is made poor as penalty for his actions in a previous life, nothing can be done to alter his circumstances in this life. One man may be born to a position of command and domination as a reward for his actions in a previous life, another may be born into a state of poverty and misery as punishment for previous actions and nobody has power to alter the circumstances of the one or the other. In the face of this doctrine the Hindu religion is not capable of putting forward a new programme for the progress of mankind. For a new programme means an effort to bring about a change in the prevailing set of circumstances. But if the prevailing set of circumstances has been prescribed and ordained by the actions of mankind in a previous existence, it must be deemed to have been unalterably fixed and appointed, and nobody can have the power to alter it.

Another doctrine taught by Hinduism is that each section of mankind must act within a prescribed circle and nobody has the power to go

beyond it. The Brahmins have their prescribed sphere of activity and it is not open to a Sudra to take any of these duties upon himself. Nor is it open to a Vaishya to do what may be permitted to a Sudra, nor to a Kshatriya to act like a Vaishya. This doctrine also stands in the way of the abolition of discrimination between the rich and the poor. A system which has that as its object must equally safeguard the rights of all classes and must make adequate provision for everybody irrespective of caste. But against this Manu says, "No collection of wealth must be made by a Sudra even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas". (*Laws of Manu*, Tr. by G. Buhler, X, 129).

THE CASTE SYSTEM

Under this law a Brahmin or a Vaishya might collect millions but if a Sudra should happen to save as much as five rupees to defray the expenses of his daughter's wedding, it is the duty of the State to take away from him even this petty amount, merely because he is a Sudra and because a Sudra cannot save money. What scope is left here for any system which aims at improvement in the lot of the poor?

Again it is written, "Even by (personal) labor shall the debtor make good (what he owes) to his creditor, if he be of the same caste or of a lower one; but a (debtor) of a higher caste shall pay it gradually (when he earns something)". (*Op. cit.*, VIII, 177). Operation of this law again would tend to keep a Sudra poor or to make him even poorer and to free a Brahmin from obligations he may owe to a Sudra. Far from affording any relief to the poor it would tend only to add to their misery.

THE EFFECTS OF CASTE SYSTEM

This doctrine of discrimination between the castes goes much further. In the case of the death of a person leaving behind him widows belonging to different castes, it is written: "Or let him who knows the law make ten shares of the whole estate, and justly distribute them according to the following rule: The Brahmana (son) shall take four shares, the son of the Kshatriya (wife) three, the son of the Vaisya shall have two parts, the son of the Sudra may take one share." (*Op. cit.*, IX, 152-153). Under this system what chance is there for a Sudra to improve his lot?

But this is not all. It is said, "A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his possessions." (*Op. cit.*, VIII, 417).

This solves all the difficulties of the Brahmins, for they are enjoined to take away whatever the Sudras may have collected and are even admonished to feel no qualms about it; for, this looting of the Sudras is no sin but an act of justice inasmuch as the wealth of the Sudras is not his, but belongs rightfully to the Brahmins. This is the doctrine which the Hindu religion preaches and inasmuch as according to that religion everybody except the Brahmins and Kshatriyas and Vaishyas is a Sudra, that is to say, Syeds, Moguls, Pathans, Parsis and Christians, etc., are all Sudras, the Brahmins are rightfully entitled to dispossess all of them of whatever may ordinarily be supposed to belong to them, and to appropriate it to their own use. If any of these should earn anything by his labor or by the exercise of his talents, and a Brahmin should deprive him of it by force, he has no right of recourse

to a court of law; for, if he should prefer a claim in a court of law the judge would be bound to inform him that according to the teachings of Manu what he had earned was not his, but already belonged to the Brahmin.

I do not say that the doctrines taught by these religions to-day are the doctrines taught by the founders of these religions. It may be, part of the original teaching of their founders was of temporary character and limited application, and had served out its purpose long ago. On the other hand, a great deal of what is attributed to them to-day may not have been taught by them at all. Be that as it may, these doctrines cannot usher in an era of peace and contentment for mankind. It is only in Islam that all the social and economic ills of the world have been most perfectly remedied.

Prayers of Eleven Faiths

Moslem

I begin in the name of Allah, the Beneficent, the Merciful.

All praise belongs to Allah, Lord of the worlds.

The Beneficent, the Merciful.

Master of the Day of Judgment.

Thee alone do we worship and Thee alone do we ask for help.

Guide Thou us on the straight path.

The path of those on whom Thou hast bestowed Thy blessings, excepting those on whom Thy wrath has descended and those who have gone astray.

Buddhist

All praise be to the Lord, the Holy One, Perfect in Wisdom.

I go to the enlightened One for Refuge, I go to the Law of Refuge.

I go to the Brotherhood for refuge.

Christian

Our Father who art in heaven, hallowed be Thy name.
Thy kingdom come, Thy will be done on earth as it is in heaven.

Confucian

Oh revere, Oh revere, God is glorious.
Help me to bear this burden on my shoulders,
And show me the glorious virtue and conduct.

Hindu

Let us meditate upon the adorable light of the Divine Vivifier,
May He direct our minds.

Jain

Adoration to the Lord, the Destroyer of foes, the Supreme God,
the King of those who have attained victory.

Jewish

Hear, O Israel, the Lord is our God, the Lord is One.
And thou shalt love the Lord thy God with all thy heart and with
all thy soul and with all thy might.

Shinto

All ye men who dwell under heaven.

Regard all beings as your brothers and sisters.
You will then enjoy this divine country
Free from hate and sorrow.

Sikh

The One Supreme Being whose name is eternal Truth.
The Creator, the Spirit, devoid of fear and enmity.
Immortal, Unborn, Self existent,
Enlightener, the Bestower of grace,
Glory be to Him.

Tao

To know the Eternal is enlightenment.
The Divine way is the asylum of all things,
The good man's treasure, the bad man's last resort.

Zoroastrian

Blessed was the Thought, and blessed was the Word, and blessed
was the deed of the Holy One.
Purity was the best gift. Happiness is to him who is pure for the
sake of purity.

(World Fellowships).

GOD IS LOVE

by

Hazrat Khalifatul Masih II

Head of the Ahmadiyya Movement in Islam

God cares for His creatures more than do a mother and father for their children. Hence the relation of man with God should be based upon Love: many people have a relation with Him which is governed only by fear. It never tends to produce spirituality, which requires a far greater measure of love than of fear. God says in the Holy Quran: "My love encompasseth everything" i.e. of all the divine attributes Love is the greatest and the most universal. The real relation of man with God, therefore, is only of love. Fear is meant only for imperfect beings. Perfect human beings are no doubt afraid of displeasing God, but this fear is only another form of love. Those who turn to God only out of the fear of punishment never try to go deep into religion and understand its philosophy; and their knowledge in spiritual matters is never, and can never be perfected. If the only incentive to work is fear, there is no need to go deeper into things. But if a person is convinced of the fact that God loves him most, he is bound to believe that the most trivial commandment of God proceeds from His infinite love for him and therefore it must be for his good. And if he does not see any outward good in the Divine Commandment, he tries to go deeper and find out the truth about it. Then his spiritual eyes are opened and his insight is quickened so much so that he begins to understand the Divine secrets.

Our God is perfect Love. No other love can compare with it: neither the mother's nor the father's; neither the husband's nor the wife's; neither the teacher's nor the pupil's; neither the children's nor the friend's; neither the love of subordinates nor that of superiors; neither the love of the small nor that of the great. The Divine Love is like a Sun and all other loves are dimmer than the

light of the glow-worm.

Take this Love therefore and treasure it in your hearts. There is nothing more precious than this. One who finds it finds all — and one who misses it misses everything good of this world. People appreciate in this world even the smallest of gifts. I cannot therefore understand why man should not appreciate this priceless gift. Why should a man who believes in God act upon the Law out of a dread of punishment? Why should the very idea of punishment come to our minds at all? God has not given us His Commandments that we might violate them and be punished. The Commandments are a guidance for us to purify and enoble ourselves so as to be able to see the Lord who is Holy, to experience the warmth of His Love, to touch His Loving Hand, and to illumine our hearts with the Divine Light.

Be convinced, ye friends, that your Lord is a Loving God. He is more anxious to keep you near Himself than a father. He feels more miserable at the separation of his beloved creatures than you do at the separation of your children. Indeed it would have been extremely difficult for you to find Him if you alone desired it. But it is just the opposite. It is God who is desirous to meet you. You do not seek Him, it is He Who is seeking after you. How then is it possible that He may seek you and not find you?

Hence if you make love the basis of your relationship with God, you will not leave this world without having attained nearness to Him. He is such a loving God that He does not allow a person to go astray even if he has a tittle of love for Him. Such a one is not allowed to die even if the whole world wish to kill him, until he sees the Light and meets the Lord in this very life. "He who is blind here will be blind hereafter" says the Quran. But God's Love can never be blind. Therefore a man who loves God cannot pass away without seeing Him. It is essential, however, that faith be based upon love. Fear should be left for unworthy persons or for unworthy states. Man has to answer the call of nature; but it does not mean that he was created for that purpose. Similar is the case with fear. It may be necessary sometimes, but it is by no means the purpose of our creation. Fear may deter the ignorant from sin, but a true believer must believe in Love. This

(Continued on page 32)

BOOK REVIEW

Nomad. Robin Maugham. New York. The Viking Press. 1948. pp. 183.
Price: \$2.75.

Those who are interested in the Middle East will find Robin Maugham's *Nomad* an interesting study. A lawyer by profession, Maugham fought in the Western Desert tank warfare until wounded. Then he was attached to Middle East Intelligence, the point from where he starts his account of the Arab people. He again found an opportunity to go back to the Arab countries after the War in civilian capacity.

Maugham's *Nomad* presents before us picture of a people little known in the Western world — a people acquainted to the West only as uncivilized and unruly tribes, incompetent to determine their own way of life, a people who may easily be sacrificed at the altar of Zionist interests. Maugham impresses upon his readers that these people are not the 'natives' who should be kept in their place as inferiors.

In order to keep better and cordial relations with the Middle East, the author pleads that, the British Foreign Office should overhaul their policy. Mere diplomats will not win these emotional people. "In the Arab countries, second-rate personnel, insulated by their snobbery from friendship with Arabs, is fatal to our policy", says the author. Maugham proposes establishment of a number of Arab centers where English and Arabs should work together in the spirit of comradeship to create closer understanding.

The writer also observes social weaknesses of the Arab people. He finds them indulged in drinking habits and sexual abuses. Obviously these corruptions in the Arab society found their way only when teachings of Islam were not adhered to which absolutely forbid drinking and offer complete guidance to protect the society from any corruption.

The fact, however, remains that some aspects of Islam still show astounding influence on these people. For example, Islamic principle of brotherhood and complete equality of mankind has played such an important part in the Arab life that the writer remarks, "the Arab countries are backward, but the bedouin knows more of democracy than we do. For he believes he is the equal of the Emir and of his slave, because all are equally brothers in Islam".

In his lively style, Maugham records most of his experiences in the form of dialogues he had with such well known personalities as Churchill, Glubb and Altounyan. He also talks to the men on the street, the camel drivers, the Bedouins and the students and thus brings the reader closer to the ordinary people.

Maugham also discusses the Palestine situation, although very briefly. He observes that the Jewish problem can be solved only by free countries admitting European refugees of their free will. "Great Britain and the United States have no right to demand of the Arabs sacrifices which they have so far given no signs of being willing to bear themselves", he says. Maugham remarks that Palestine is an Arab country and it cannot be a just policy "to force upon a population settled in a country for thirteen hundred years, a group of alien immigrants". After we know that more than 300,000 Arabs have already been displaced in a short period after the proclamation of the self-styled Zionist state, we will have to agree with Maugham that "every Jewish immigrant to Palestine is potentially one more recruit to a vicious gang".

Nasir

"God is Love" (Continued)

is the secret of spiritual success and progress. The mistakes of such a believer also help him to improve. His mistakes are the stammerings of a child which endear him to the mother all the more. She is never cross with her child when he stammers and makes mistakes. When such a believer in God, therefore, makes a mistake, the love of God is excited all the more for that. Have you ever seen a father who would beat his child when he falls and hurts himself? Just as a father shows his love for the child by picking him up and caressing him, the Heavenly Father also does the same when a man stumbles and commits a sin. He does not chastise him but comforts him and shows His love. If the Sinner be too weak, He picks him up and protects him with His own hands. No man can progress in spiritual matters without this Love of God. But for this Divine Love it would be impossible for a tiny little creature to meet the Lord of all Power and Glory.

What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Moslem Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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